

CORRESPONDENCE.

Washington Letter.

WASHINGTON, August 9, 1876.

To come from Philadelphia to Washington is a change somewhat like a transition from the city to the country. The spacious, smooth, cleanly swept avenues, and numerous parks of the capital, are in marked contrast with the narrow, cobbled, ill swept streets of the Centennial city. It is supposed that but little interest attaches to Washington except in Winter, and during the height of the fashionable season but this summer is an exception. Congress is here, the President, for the first time in eight years, is compelled to remain in the city to sign bills, enacted by this long winded congress, and shake hands with the almost interminable stream of summer tourists who "take in" the White House among other "sights" when they come to the National Capital. Then we are in the midst of a political campaign, and an additional interest centres here, as the headquarters of the Republican political army. If the political sentiments of the country were reflected in the local population here, it would be easy to forecast the result of the election. Hayes and Wheeler banners are displayed on almost every street. Almost every state has its representative Republican campaign club, with large room full of political pamphlets, and furnished with tables, pens, and ink, and, rightly, government clerks, from the respective states, employed in the different government offices here, assemble for the purpose of directing these documents to individuals, or, to supply the wholesale demand of branch organizations in the different states. The Democrats make but little display, if there are any Democratic clerks in the government offices, they are not very solicitous, just now, to have their politics known. The civil service has reached the sublimation of ignoring the politics and considering solely the efficiency of its employees, only in theory and in political platforms; in practice, it is somewhat different, I fear, just the reverse. I have seen but one Tilden and Hendricks banner, and that on F. street, in front of the Democratic congressional campaign committee rooms. Washington, as the capital of the great republic, is in a somewhat anomalous condition politically. She is neither a state nor a territory, and is without representative government. Her rulers are the senate and house of representatives. The members from Oregon and Florida have a voice in her affairs, while resident citizens repair to the states in which they lived five or ten years ago to vote. But it is better for Washington that there is no representative government here. The experiment has been tried with not very encouraging success. Much of the insubstantial public improvement of streets and parks, was effected during the Shepard regime, when laborers imported by the thousand from Maryland and Virginia elected a district legislature that squandered millions on flimsy wooden pavements and inoperative sewers. Although much of this street paving has been done in the last five years, the streets paved with the Nicholson blocks are in a wretchedly worn condition, and it will be necessary to entirely repave them, for they have been patched until they are in a state of uniform ruin. Washington has long escaped the wide spread financial and industrial depression, but she begins to feel it now. While large mercantile houses fell, and factories were stricken dumb, in other cities, from the blow of the panic, the government employee, who is the typical citizen here, continued to receive his monthly stipend. There is nothing so stable as taxation, the fund from which he drew, but many of these clerks will now be dis-

charged, and the pay of those who have a salary of more than \$1500 per annum will be reduced 10 per cent., and the pinch of hard times is beginning to be felt even here.

It is well enough for the student of his country's institutions, and of her "great men," as they are called, to spend a few months in Washington. It is an excellent place to have the illusions of hero worship dispelled, operating somewhat like a sea voyage upon billiousness. But, for the man who wishes to live in the world, and act his part with political and social identity, it is better to "go west," or to any other cardinal point, and come to Washington only when he is elected to congress, or gets a contract to pave a street. C.

From Pleasant Hill.

PLEASANT HILL, Aug. 25, 1876.

Bro. Stanley:

As the sound of machinery is borne to our ears, from our grain fields, on each passing breeze, we are reminded of the Great Reaper who is busy, throughout the habitable globe, in cutting down the unfolding bud and beautiful flower, as well as the ripened, bearded grain.

With the consciousness that we shall soon fall beneath his hand, we, as a congregation, are still laboring to be prepared for his coming, and by comparing the present with the past, find that we are making some progress in the narrow path which leads to life eternal. Yet we have many things to overcome, ere we shall all stand before the world a perfect example, worthy in all respects, of imitation. Our Sunday school is still interesting, and many of its members are seeking diligently for the truth. The call for funds for its support, has been cheerfully responded to, and within about thirteen months we have raised about sixty-seven dollars and fifty cents for papers, singing books, Testaments and a chronological chart, upon which we have had occasional lectures by Bro. Howard Baughman.

Our social meetings have truly been seasons of refreshing to the many who have engaged in their exercises, and may the day be far distant when they shall be abandoned by the Pleasant Hill congregation; for we firmly believe that no church ever was, or ever will be in good working order without its social meetings, and that no church ever will become disorganized as long as the interest of its members can be kept up in them.

Bro. Peter Burnett, who has been preaching for us twice a month, has obtained leave of absence to go to Salem for a few weeks. May he be the instrument of doing much good there. He has been a faithful laborer here, but eternity alone will unfold all the results of his labors. When we consider the worth of one human soul, that it is of more value than all the world beside, then we realize that he who is instrumental in turning one from the error of his ways has accomplished a great work.

But we must close with the prayer to God that your labors, as minister and editor, may result in the building up of the churches and the salvation of immortal souls.

O. BECKWITH AND WIFE.

Idaho Letter.

PARADISE VALLEY, IDAHO,

August 25, 1876.

Ed. Christian Messenger:

I have just perused the columns of your paper which is well calculated to promote the cause of Christ. Thinking if you had not heard from this vicinity you would give room in your columns for a few words pertaining to this new country. The above named valley is twenty-five miles north of the junction of Clear water and Snake rivers, on the base line of Idaho and Washington Territories. We are in a rolling prairie country; adapted to stock raising

and agricultural purposes. The commercial and financial facilities are not our greatest blessings in this new country, but we have religious privileges. There is an organization of the Christian denomination here in a flourishing condition. There is also a Sabbath school of fifty attendants with ardent workers for the cause of Christ, holding up the banner of the Redeemer, endeavoring to save dying souls. Instead of only hearing the wild howl of the wolf or the whoop of the Indian as it was five years ago, there are songs of praise and expressions of joy ascending to the honor and glory of God.

Those who contemplate going to a new country can here find homes and have the benefit of Christian association which is a great blessing when we realize that Christ is the only foundation on which we can build our hopes, and safely trust as the ship on which we can sail over the dangerous waves of life, and safely land on the bright and peaceful shore. J. H. C.

To Preserve a Boquet.

The *American Artisan* says: "When you receive a boquet, sprinkle it with fresh water; then put it into a vessel containing some soap suds, which nourishes the roots and keeps the flowers as good as new. Take the boquet out of the suds every morning and lay it always in fresh water, the stock entering first into the water. Keep it there a minute or two, then take it out and sprinkle the flowers lightly by hand with pure water. Replace the boquet in the suds, and the flowers will bloom as fresh as when first gathered. The soap suds needs to be changed every third day. By observing these rules a boquet may be kept bright and beautiful for at least a month, and will last longer in a very passable state; but the attention to the fair but frail creatures, as directed above, must be strictly observed, or 'the last rose of summer' will not be 'left blooming alone,' but will perish."

The Devil at Church.

This fellow is not some fabulous monster with forked and bearded tail and tongue and who never appears to man only in an invisible form. Neither is he a something or somebody to be found only in the secret dives of darkness and crime. No, no. He is not always a black looking substance either. By no means. He is generally a nice looking fellow, too, and often bears the features and whiteness of a tender female. You may always look for him at drug shops, gambling rooms and all such places. But if you go there to see him too often, you will soon be able to find him in your own likeness, if he does not already so exist. Yes, you can most always find him at these places, and you can find him at others too, without going to his own house of worship. Oh! yes, you will often find him at church, and sometimes more frequently than many of those good people who pray long prayers, groan within themselves, and say amen very loud when others pray, and talk about dying some day and going to heaven. Now, this old fellow exists in the plural number and also in the plural gender. But how is he to be known at church? I will tell you just how you may know him. Sometimes you will see him talking and laughing during preaching and disturbing the congregation. Sometimes he will spread himself at full length on a bench, when he is afraid to otherwise exert his influence; and take a nap. Sometimes you will see him with his pants stuffed in his boots and two big spurs stalking out and in as if to be noticed. Sometimes he will look the meeting house doors before the people get there and take off the keys. Sometimes he will get up a meeting close by to keep his brethren from hearing the truth.

Sometimes he will go off and tell that the preacher taught a water salvation when he neither taught nor believed it. There are many other signs by which he may be known, but these are sufficient for this time. Ignorance is generally the cause of the manifestation of these signs, and when that can be destroyed the devils can generally be cast out.—A. R. KENDRICK, in *Texas Messenger*.

Clarke Braden.

WHEREAS, on the 10th and 11th days of August, 1876, more than thirty preachers and elders of the various Christian churches in the State of Illinois, convened in the Church of Christ at Jacksonville; and after full, fair, and deliberate consideration, the following was unanimously adopted:

BRETHREN:—Your committee appointed to report upon the tract, written about six years ago by "Spectator," of which our bro. Clarke Braden avows himself to be the author, beg leave to report; that while you disclaim any authority, ecclesiastical, or other, to act as censors upon the Press, or to condemn others who may have erred equally with bro. Braden,—yet inasmuch as bro. Braden has been assailed by and through the Press on account of said tract, and thereby many grievous charges have been preferred against him, and his standing and fellowship among us thereby affected; and since he has thrown himself upon the brethren assembled at Jacksonville, in attendance upon the debate between himself and B. F. Underwood, (not one of whom was called here to consider this matter) and agreed to abide by your decision and make such retractions and confessions as you may require, it was your duty, as you have done, to consider the case and that you could not have done less.

And farther—We report that, the answers given by bro. Braden to you to the following questions were made by him in a spirit of candor, frankness, and meekness, entirely satisfactory; and that bro. Braden's motives and intentions in writing said tract, were not to attack our whole brotherhood but to apply it to certain things among us which he thought should be corrected; and farther, since the publication of said tract, has wounded good brethren, he sincerely regrets its publication.

QUESTIONS AND ANSWERS BEFORE THE BRETHREN.

1. Do you mean to say that we are or are not a sect? Answer.—I mean to say that in theory we are not a sect, but that some men among us are sectarian.

2. Do you charge sectarianism upon the brotherhood? Answer.—I do not.

3. Do you mean to assert that the leading and controlling minds of the church are bigoted, dogmatic, and selfish? Answer.—No, "only some among us."

4. Do you not think that the language "narrow minded materialistic bigots" and like expressions are harsh and unchristian? Answer.—Yes. I wrote under the influence of strong feeling, and would use other language were I to re write it.

5. What do you say in explanation of the statement that in one State alone you can count in your personal knowledge more than twenty preachers, nearly all of whom are prominent proselytors, whose private life is stained with licentiousness and domestic disgrace? Answer.—I say that the statement as to the number was true, and I can give you their names; but that it was wrong to say "nearly all of them were prominent proselytors." I believe the statement to have been imprudent and unwise; for innocent men may suffer from such statement.

6. In what spirit did you write in reference to bro. J. S. Sweeney? Answer.—I wrote in the spirit of re-

taliation, which was wrong and which I now regret.

7. Do you now, and have you ever expressed a willingness to have these matters referred to and settled by a committee of your brethren? Answer.—Yes, I am now, and ever have been willing to leave these and such matters to a committee of my brethren, and have always so answered all persons who have written me in regard thereto, and all those who have assailed me through the public press.

Questions were asked upon other objectionable features of the "Spectator," and satisfactory answers given, which in our judgment, are deemed improper to make public.

J. J. MOSS,
IRA J. CHASE,
N. S. HAYNES, Com.
W. H. CROW,
JNO. W. ALLEN.

It was customary among the Methodists in an early day, when a rich man joined the church, to ask, "Is his purse converted too?" It is also told of a Baptist preacher, when going into the water to immerse a wealthy and rather closed gentleman, and that person took out his pocket book to prevent it from getting wet; that he said, "Never mind, I want to baptize your pocket book too." It is essential even in the present day that a man's religion shall be "pocket deep." Men who will not pay anything for the Gospel do not care anything for the Gospel.—*Texas Messenger*.

All things are engaged in writing their history. The planet, the people goes attended by its shadow; the rolling rock leaves its scratches on the mountain; the river its channel in the soil; the animal its bones in the stratum; the fern and leaf their modest epitaph in the coal; the falling drop makes its sculpture in the sand or in the stone; not a foot steps into the snow or along the ground but prints, in characters more or less lasting, the map of its march; every act of the man inscribes itself in the memory of his fellows and in his own manners and face. The air is full of sounds, the sky of tokens; the ground is all memoranda and signatures, and every object covered over with hints which speak to the intelligent.—*Emerson*.

The late Dr. Chambers used to tell of a disorderly Sunday school. This man kept his eyes wide open while praying; and when one of the boys thrust a pin into another, he marched up the aisle, still praying, cuffed that boy's ears and went back again, praying all the way. After that he was master of the situation, for the boys came to the conclusion that a man that could watch and pray like that couldn't be put down.

A very practical sermonizer made these remarks on the soul-saving question: "My brethren, a man cannot afford to lose his soul. He's got but one, and can't get another. If a man loses his horse, he can get another; if a man loses his wife, he can get another; if a man loses his child, he can get another; but if a man loses his soul—good-bye, John!"

COOLING SUMMER BEVERAGE.—Bruise any fruit you like, as cherries, strawberries, currants, raspberries, etc., add water and sugar to your taste, and strain it. It should be kept in a cool place. Or dissolve fruit jelly in boiling water, and let it cool.

LEMONADE POWDERS.—Half a pound of pounded loaf sugar, one ounce of carbonate of soda, four drops of oil of lemon; mix and divide in sixteen portions, and wrap in blue paper. One ounce of tartaric acid in sixteen white papers; used as directed in soda water powders.

To be truly great, it is necessary to be truly good and benevolent, for all other distinctions the clouds of the valley will cover, and the greedy worms destroy.